THE WOMEN'S MISSIONARY MAGAZINE

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REBECCA CAMPBELL GORDON.

By R. G. CAMPBELL, D. D., New Athens, O.

REBECCA Campbell Gordon was born May 3rd, 1830, in York county Pa. The place of her birth was not far from the Hotel Brogue on the York Road, 15 miles from York. Her parents were Joseph B. Smith and Eliza, daughter of John and Agnes Stewart, of Guinston Associate congregation. When Rebecca was three weeks old her parents migrated to the West. This was not as quickly done as according to the present system of transit. With a team of horses and covered wagon, and their property stowed away, they struck the great National road at the nearest point and proceeded gradually, enjoying the charming variety and the exciting novelty of an emigrant life. In course of time Wheeling was reached, and the river was crossed at Martin's Ferry by rope and flat boat. St. Clairsville was reached and then, leaving the pike, they went north four miles and settled, on Wheeling creek, on lands adjoining James Stewart, the only brother of Mrs. Smith. Here in this quiet nook, and surrounded by interesting, kind neighbors, Mrs. Gordon was brought up. In the common school and Washington Female seminary she received her education, and in the church at Unity listened to the teaching of Dr. John Walker.

Under his pastoral care in part, and the careful, attentive instruction of pious parents, she grew up in the fear of the Lord, walking in all the commandments blameless. Charming in her appearance and fresh in her beauty, she attracted the attention of one frequent visitor, the son of her parent's pastor, Rev. Alexander Gordon, of Guinston. This affection was reciprocated, and in May 18, 1852, they were married by Rev. Wm. Wishart, D. D., pastor of Unity church. Two years later the question of sending a missionary began to be discussed. The Associate Synod at Albany, N. Y., selected her husband to go to work among the poor heathen. This brought them to much prayer and endeavor to know what the Master would have them to do. Amid much thought and advice from friends and neighbors, pro and con, they decided to obey the call of God, and on the 28th day of September, 1854, committed themselves to the keeping of God on the great deep. The Sabine had a long voyage around the Cape of Good Hope. In the course of six months they arrived at their destination.

Amid much fear and perplexity, yet with determination and trust in God who had so kindly preserved them, they founded the mission of Sialkot, North India.

The work of that mission is a part of the church's history. It need not be detailed.

But nothing was done in which she was not interested, and to which she did not give all needed efforts, counsel and prayers. While fulfilling all the duties of a careful wife and mother, she learned with some proficiency the language and took her turn in conducting the weekly meetings of the women. After ten years of this toilsome work, the enervating effect of the climate, and the trying fears of the Sepoy rebellion, she returned with her husband and three daughters, two infant boys having died in India. After ten years of recuperation in America, the whole family, except the oldest daughter, set sail again for India on October 7, 1875, arriving at Gujranwala December 10th, of that year. There again for ten years Mrs. Gordon carefully discharged her duties according to her ability. Feeling somewhat the enfeebling effects of the climate, they returned in 1885.

After her husband's death, which occurred in August, 1887, in Philadelphia, she, with some of her children, lived in Monmouth for three years, and when her son, D. R., went to the seminary, she went to live with her daughter, Mrs. Donnan, four miles west of Cedar Rapids, Iowa. There, contented and happy and in quiet communion with God, she spent the remainder of her days, and after a gradual declension of her physical powers, with but little pain or sickness, with firm trust in God, and resting with calm faith on her Saviour, she quietly and peacefully breathed her last, and the opened heavens received her spirit to join the welcome assembly of Jesus and her kindred gone before.

No one who knew her could doubt her to be a sincere disciple of Christ. She was naturally quiet and peaceful, gentle and forgiving. Her patient spirit passed through scores of trials, which cannot be brought into this record. But in them all her unwavering faith triumphed, and she came off more than conqueror through Christ. Her life was worth living because it was a life of simple child-like faith and victory over the world.

MISSIONARY CONFERENCES—THEIR IMPORTANCE.

By Mrs. J. G. Kennedy.

"A conference is a formally appointed meeting for counsel or discussion on some special subject. Conferences may be between two persons or parties."

To realize their importance one need only compare two busy homes. In one we find a place for everything and everything in its place. The other reminds one of the description a good woman gave of her bureau drawer: after giving three stirs, if the article did not appear she decided it was not there.

What makes the difference? In one there have been many conferences, each member of the family understanding the duties expected of her and the result being a beautifully ordered home with work well done. In the other, each goes her own way, doing only that which pleases or is most imperative; and the evening finds many duties unperformed. Why? Because there was no working in harmony.

When the success of daily work, where duties are familiar, depends so largely on frequent conferences, the importance of having set times for the discussion of things pertaining to Christ's kingdom becomes most evident. In a city, where conferences on different lines of religious work occur daily, the question arises, Are we justified in spending so much time and money in this way?

For example: Think over the past week of your home life. How much of the time was spent in prayer and Bible study? Are we not ready humbly to quote Paul's words, "What I would, that do I not?" Each week is but a repetition of its predecessor. Without these formal times set apart for conference, the result would soon be spiritual stagnation. The cares and riches of this world would wean us from God.

Every worldly interest has its conferences. The Women's clubs have their departments; the politicians, their caucuses; the laborers, their unions; capital, its combinations, and the saloon men, their conventions. Now should not Christ's followers, whose great business is the evangelization of the world, confer often together as to best methods of hastening that glad day when every man shall know the Lord?

Let us notice some of the benefits to be derived from missionary conferences. Such conferences help to a better understanding of the work of the missionaries. Those present at the conference receive a personal inspiration from the speakers. At a city union missionary meeting, such a vivid description of the utter dreariness of the Chinaman's life without Christ was given that the gloom surrounding the poor, superstitious brother settled on the audience with such force that the sight of a Chinaman caused a prayer to ascend to God to hasten the day when they shall be free from their fears and and receive light and peace.

This is but one of the results of that little meeting. Who can estimate the far-reaching influence of such facts when given to the outside and careless world through the daily press? Then, a little later, through the church papers, the great body of the church is reached and quickened by the reports of such meetings.

Our hearts are stirred as we read of that great mee ing being held in New York City. What an impetus to better work it gives to God's children to attend such meetings! Even we, who must content ourselves with glimpses through the press, thank God for the wealth of missionary facts presented, and the wide publicity given to missionary enterprises through the religious and secular press. The unbelieving world cannot help knowing something of what Christ is doing through his church.

Not the least to be gained from these meetings is the enthusiasm which comes from contact with live Christian workers. A good society report inspires others to determine on more work from their home church. Conventions are schools where we can be both teacher and scholar. Do not be afraid to tell of that good Thank-offering meeting, or of the helpful missionary meeting, where the eyes of many were opened by the deviation from the oft trodden path.

Some societies may not be so blessed with active workers as yours, and you should impart to them those methods that God has blessed in your work. The discouraged worker goes home filled with new ideas and methods from a meeting where each has given her best. Granted that much has effervesced by the time we alight from the train, the little that is left, by God'sblessing, will leaven the whole lump.

Pray for that enthusiasm that is not content to stop with the pocket-book alone, but must find vent in the hands and the feet. Think of the blessing that attends the local society where the conference is held. An estimate, made by one of the large denominations, shows that only one sixth of its church members are interested in work outside of their home church. Have we any reason to believe our church can make a better showing? This lack of interest is largely due to lack of knowledge.

Bring the Presbyterial meetings within the bounds of every congregation, and make the General meeting accessible to all. Listen to the thousands of young people singing the grand old Psalms, and hear the secretaries of our Woman's Board report the work carried on by our women; then see the awakening.

Not many years ago a dear sister, when asked to take the Missionary Magazine, thought she had no time to read, as the home and children must be cared for. Now the Magazine is one of the household treasures, and the little girl of the family brings, her dollie to every missionary meeting, "to train her in Christian work." What worked the reformation? Entertaining the Presbyterial and representing her society at such meetings.

And now comes the real blessing of these missionary conferences—united prayer. Christ's disciples must tarry in Jerusalem until endued with power. We do well to

spend much time in seasons of prayer, giving God's spirit opportunity to work in and through us. The wonderful outpouring of God's spirit upon our work in India came after a long season of concerted waiting upon God in prayer. In the same field, in the yearly meeting, many sessions were devoted to prayer and conference, and even then Dr. Lytle begged for one more session of such prayerful conference before entering upon the work of planning the year's labors.

From the first missionary conference held in Jerusalem to the present time, such conferences have played an important part in determining questions of policy, in bringing home and foreign workers into unity in their prayers and efforts, and in arousing enthusiasm and spreading knowledge concerning missions.

THE FLOWER.

By GEORGE HERBERT.

How fresh, O Lord, how sweet and clean
  Are Thy returns! even as the flowers in Spring;
To which, besides their own demean,
  The late-past frost tributes of pleasure bring.
    Grief melts away
    Like snow in May,
  As if there were no such cold thing.

Who would have thought my shrivell'd heart
  Could have recover'd greenness? It was gone
Quite under ground; as flowers depart
  To see their mother-root, when they have blown;
    Where they together
    All the hard weather,
  Dead to the world, keep house unknown.

These are Thy wonders, Lord of power,
  Killing and quickening, bringing down to hell
And up to heaven in an hour;
  Making a chiming of a passing bell.
    We say amiss
    This or that is:
  Thy Word is all, if we could spell.

O that I once past changing were,
  Fast in thy Paradise, where no flower can wither!
Many a spring I shoot up fair,
  Offering at heaven, growing and groaning thither:
    Nor doth my flower
    Want a spring shower,
  My sins and I joining together.

But while I grow in a straight line,
  Still upwards bent, as if heaven were mine own,
Thy anger comes, and I decline:
  What frost to that? what pole is not the zone
    Where all things burn,
    When Thou dost turn,
  And the least frown of Thine is shown?

And now in age, I bud again,
After so many deaths I live and write;
I once more smell the dew and rain,
And relish versing: O my only light,
It cannot be
That I am he,
On whom Thy tempests fell at night.

These are Thy wonders, Lord of love,
To make us see we are but flowers that glide:
Which when we once can find and prove,
Thou hast a garden for us, where to bide.
Who would be more,
Swelling through store,
Forfeit their Paradise by their pride.

JAPAN AND THE DOSHISHA.

By Mrs. A. G. King, Galt, Ontario.

The Island empire of Japan covers an area of about 156,000 square miles, and at present has a population of 4,000,000.

On account of her distrust and dislike of all foreigners, her ports were kept closed for centuries, and Japanese were forbidden under any pretext whatever, to leave the country. Its civil laws were crude, based largely upon the law of superior strength. It was a nation without a constitution, destitute of even national ambition.

In 1852, on account of the ill-treatment received by American seamen who had been wrecked on the Japanese coast, the United States sent out Commodore M. C. Perry with an expedition to demand protection for American ships and to endeavor to secure a treaty for purposes of trade. The following year, on a Lord's day, he with his ships of war cast anchor in the bay of Yeddo, and spreading the American flag over the capstan of his vessel, he laid thereon an open Bible and with his Christian crew sang the one hundredth psalm, the first time those sacred words had ever been heard echoing over the quiet waters of Yeddo's bay.

That initial act was the first step towards a peaceful opening of commercial trade with foreign nations, which has so revolutionized that country. By coming into contact with Christian nations and Christian thought the progress of the empire has been astonishing mankind. During even the last thirty years, we have witnessed the most wonderful growth and development of a nation that history has ever recorded. The old laws of restriction upon foreigners have passed away; railroads and telegraph lines bind the land together from one end to the other; the old military aristocracy has been disbanded, and there has been adopted an excellent system of civil and commercial law; A post-office system second to none in the world exists, and public schools in which over 4,000,000 of the children and youth of Japan are studying the same subjects which the children of England and America are pursuing.

One of the most important factors in the empire for raising up Christian men for all departments and professions in life is the Christian training-school, called the Doshisha, which means "One endeavor company," and owes its establishment to the untiring efforts of our native Christian (Mr. Necsima) the first Japanese who had ever been ordained as an evangelist.

The history of that devoted follower of Christ reads like a romance. Taught in his early childhood the pagan systems of worship, he had never seen a Christian, nor had ever heard of the true God,; yet, by some un-

defined conviction, he became in early life convinced that the worshiping of idols could not give him the help or hope he needed. He looked upon them as vanity, the work of man's hands. While in this state of mind he had a Japanese friend who brought him a little book called "The Story of the Bible," written in Chinese by an English or American missionary. He called it a strange story which he wished him to read. Neesima took the book and when he read, "In the beginning God created the heavens and the earth," he received therefrom a new revelation. These words struck his youthful mind as more sublimely simple and satisfactory than any account of the origin of all things that he had ever met, and he exclaimed, "This is the God for whom I have been looking; this is the true God." An account of this country, written in Chinese by Rev. Dr. Bridgman, also fell into his hands and was read with great interest, which awakened in him an intense desire to see America, to learn more of this new faith and become acquainted with Western civilization.

He at length resolved, at the early age of twenty-one years, to leave Japan and go to America; but there were difficulties in his way. He would have to leave secretly and in disguise and go as a penniless wanderer, with an unknown tongue into a most mysterious world of which he knew so little, with the penalty of death awaiting him if he ever returned. But God's providential care was exercised in behalf of this young Japanese seeking after truth. He succeeded in making his escape to a vessel about to sail for Shanghai. When the officials were seen coming to search the ship to make sure that no Japanese were secreted on board, the captain hid Neesima in his own private room under a pile of clothes, and although the officers came into the room they failed to discover the young hero.

After enduring many hardships on the voyage, he was detained several days in Shanghai in great fear lest he might be betrayed and taken back to Japan. He then found an American vessel bound for Boston, the captain giving him passage for services on the way. After his arrival in Boston the captain recommended him to kind Christian friends, who afterwards took a great interest in the young Japanese and secured for him a Christian collegiate and theological training.

In 1871, while pursuing his theological studies, the Japanese embassy then at Washington secured his services as an interpreter, and the year he spent with these distinguished men visiting American and European cities, was radiant with his shining example of Christ-likeness. By his faithfulness and conscientious adherence to principle, he gained the utmost confidence of these men, and through them he secured a pardon for having left his native land without leave, and was also granted permission to teach Christianity when he should return. Mr. Neesima's interest in education led him to make a careful examination of the public school system in several of the States. He wrote out a carefully prepared paper, which was taken as the basis of the report which the embassy made on the subject, and which was afterwards modified and introduced into Japan, and is the system of education in the empire today.

He was urged by the embassy to return with them to Japan and was offered high and lucrative positions in the government, but he resolutely declined their tempting offers, allowing nothing to turn him from the great purpose of his life, to establish a Christian college in his native land.

After completing his course in the seminary and getting ready to go back with the gospel message to his own people, there was still one matter which weighed heavily upon his mind. He had come to America and had seen for himself the light of Christian civilization. He longed to see his own people living in that same light. Should he go back with a full head, but with an empty hand? No; he had faith to believe that the same guiding hand which had so wonderfully led him to America and had given him such a preparation for his work would still be with him. Shortly after his ordination, the annual meeting of the American Board of Foreign missions was held in Rutland, Vermont. He was invited to be pres-

ent to give an address.

The officers and members of the Board did not give him any encouragement to make an appeal for help, fearing it might be unsuccessful, as their efforts had to be constantly put forth to receive contributions for their regular work; but the hand of God was evidently in the movement. Intense was the earnestness of this young Japanese as he spoke of the great blessings of the Christian education which he had received, and pictured to them, with broken voice and tear-filled eyes, the darkness and need of his own people. He told them he could not go back to Japan without the money to found a Christian college. It was a scene never to be forgotten by those present. While making his appeals he was interrupted by several persons in the audience pledging liberal sums of money until the amount became $3,000.00, which was afterwards increased to $5,000.00. With a heart filled with gratitude to God he returned to Japan with the one great purpose of his life before him—to educate young men for Christian work. He found the embassy with whom he had been associated three years before now at the head of the government, their prejudices removed, and their minds broadened by intercourse with Western nations, and it was through their influence that he was finally granted permission by the government to start the first Christian school in the heart of Japan. He met with many delays and much opposition before his efforts were crowned with success. Finally he secured a site in the city of Kyoto, at that time regarded as the sacred city of the empire and which had been the center of Buddhism and Shintoism for a thousand years.

There were at that time in the city 8,000 Buddhist priests, 3500 Buddhist temples and 2500 Shinto temples. In November 1875, the Doshisha was opened in a rented building, with eight scholars. In September of the following year the new buildings were dedicated. In 1877 there were 87 young men in attendance from various parts of the empire, some having come five or six hundred miles, and all earnest seekers after the truth. Two years later there were 120 boarders in the school, more buildings being erected as necessity required. So rapidly did the number increase that at the time of Dr. Neesima's death, in 1890, there were 900 students in attendance, it being recognized as the center of influence for educational and Christian leadership in the empire. Many leading Japanese contributed to its support, and various departments were opened, until it became practically a university. A school of science was founded by a generous friend in the United States, and a Science Hall, costing with its equipments $25,000, was erected.

Owing to the laws of Japan the Doshisha was kept under the control of the Japanese, but missionaries were associated with Dr. Neesima in all its departments. The alumni have from the first been the leaders in all Christian movements and hold prominent places in the government in their various professions, men with a nobility of character which other institutions failed to give.

From 1883 until 1890 Christianity was on the high wave of popularity. It was prophesied that Japan would be a Christian nation before the end of the century. But in 1890 an intense national feeling became aroused, and the pendulum began to swing backwards. It was said of Christianity that it was a foreign religion, and hence not adapted to Japan. Their watchword became "Japan for the Japanese." As a result of this reaction against foreigners, the Doshisha suffered. New men were elected on the board of trustees, and the administration of the school passed into other hands. A strong impression was soon created that a high grade of scholarship was the supreme object, while its position as a Christian institution was only a secondary consideration. Professors and teachers were tolerated who attacked the very principles of Christianity upon which the school was founded and supported. The missionaries, with a large number of the pastors and teachers, remonstrated and urged upon the trustees a change in the attitude of the school toward Christianity, but to no effect. Finally it was deemed wise for the mission-

aries who were teaching to resign.

It then seemed necessary to employ legal counsel in the matter, resulting in the restoration of the constitution, and the original purpose for which the Doshisha was founded again adhered to. As a result of this decision, nearly all the members of the Board of trustees resigned, and when the new Board met in February, 1899, their first act after taking the oath of office was to restore the old constitution, and at a subsequent session, they declared that the Christianity for which the Doshisha stands is that body of living and fundamental Christian principles believed and accepted by the Christian churches of the world. The restored constitution calls for three American representatives on the Board, to represent the American benefactors, and on the 18th of July, 1899, the first day when under the new treaties a foreigner could hold such a position, these men were elected to serve in that capacity, probably the first foreigners to be inducted into such an important position in the empire.

It is now confidently believed that the school has again been placed in a position to do the work Dr. Neesima had designed it to do from the beginning. The new Board of trustees, under the leadership of the president (who has also been recently elected,) are determined to maintain their school as a Christian institution, whatever the results may be.

By the treaties of July 17th, the government gave to Christianity something like official sanction, and missionaries now come under Japanese laws exclusively, and have wider privileges granted them, the Emperor's proclamation being full of good will towards foreigners, and urging all the people to unite with him in making the new treaties successful. Thus every section of the Empire, and all of Japan's millions are now made accessible to the Christian teacher.

THE LEPERS OF JAPAN.

From "Mercy and Truth."

A LEPER in England is looked upon with the same investigating interest of the medical profession and half-incredulous curiosity of the lay public as is excited in the minds of the ornithologist and the man in the street who hear of the visit of some rare foreign bird to a London park. Were there 200,000 poor victims of the disease of leprosy wandering about the roads of our country, medical interest in them might flag, but public sympathy would probably arouse itself to relieve as far as possible the sufferings of those victims.

The England of the East, Japan, sees unheeding and unaiding just that number of lepers in her midst.

Religious foreigners have supplied her with three institutions to combat the horrors and shame of the sufferings of these 200,000. A Roman Catholic institution in the middle island receives lepers, and the Mission to Lepers in India and the East provides a quiet spot where Christ, the healer of lepers, is held up as a Saviour to the dying ones who creep thither.

The Leper Hospital at Kumamoto is the third institution. This hospital is under the immediate control of two ladies and a native clergyman working in the C. M. S., and its Council includes three other Japanese Christians.

It may appear to some who appreciate the sympathetic side of Japanese character a strange thing that it should have been left to foreigners to institute efforts of this sort. Miss Kiddell, one of the secretaries of the Kumamoto Hospital, gives a very sufficient reason for this apparent inconsistency. The Japanese, she tells us, do not regard lepers as human beings; they are worse than outcasts. 'It is a very usual supposition that leprosy is not a disease according to the law of nature, and having no natural cure, those afflicted by it cannot therefore be of the same order of humanity as others.'

The house surgeon and the specialist of this hospital are of the same nationality as the sufferers, but their medical training,

and, above this, their Christianity account for their presence on the staff. They had under their charge at the end of last year twenty-five in-patients. The lack of accommodation keeps the numbers at this level. The applications from male lepers are much more numerous than can be granted. We cannot forbear quoting the story of one applicant as told in the report of the hospital. The writer says:—

"As I write I see before me again a poor man kneeling on the mats, the tears streaming down his swollen, distorted face, without hair on his head, or eyebrows or eyelids, and hands with but a few fingers, upraised in an agony of entreaty, saying, *'But I hear yon have a school-room, cannot I stay in one corner of it?'—'We have been obliged to use the schoolroom, it is full.'—'Have you not one mat for me? just one, where I could stay?'—'I fear there is not even one mat just now.'—'Ah! there is no place in all the world for me! not even one mat!'*

Of the Christian results there's much to tell, were there space for such recital. But it must be sufficient to mention that not only are morning and evening services held by the house surgeon, but that other week-day services are arranged and are fully attended, including a prayer-meeting in which all who wish may take part. In July of last year five patients were received into the church by baptism, and in October out of the twenty-five residents eighteen were Christians, thirteen of these were communicants, and three catechumens were under instruction. We hear not only of the poor and despairing seeking the cross of Jesus, but of medical students and of a lecturer in a medical school who were not ashamed to acknowledge Him of that despised name, as their Saviour and Lord.

The choice of Kumamoto for the position of the hospital is particularly appropriate, as the prefecture of Kumamoto has a greater prevalency of leprosy than any other part of Japan, and near the city is the shrine to which the afflicted ones most frequently resort.

The funds for the support of the hospital, though it is in connection with the C. M. S., are raised privately and are augmented by a grant from the Mission to Lepers.

EDITORIAL

"The morning drum-call on my eager ear
Thrills unforgotten yet; the morning dew
Lies yet undried along my field of noon.
But now I pause at whiles in what I do,
And count the bell, and tremble lest I hear
(My work untrimmed) the sunset gun too soon."
—ROBERT LOUIS STEVENSON.

The wonderful Spring time is again with us when,

"Every clod fells a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers."

It is the season of hope, of promise. The fragrant drift of blossoms on the trees bids us look forward to the day of fruition. Yet even in this charming time, amid the voices of glad birds, there is a strain of sadness in the world's song as we look at the new grass covering the old graves, and as we remember that the brave promises of Spring are not always fulfilled. Both in retrospect and in prospect, most hearts have reason for sadness. Yet, though a certain amount of reflection is desirable, and we may say requisite, in a well-ordered mind, yet it is not right to shadow the present moment either with futile memories of unhappiness gone by, or by apprehensive visions of disaster which we may fancy to be about to befall us in the future. From past experiences we should gather not only wisdom but courage and hope as well, seeing that we still sur-

vive. As for the days to come, our times are in God's hand, and when we have, in reliance upon His directions, done that which seems proper to guard against contingencies—then there is nothing left that we may do except quietly to wait until He shows us the next step. So, in this lovely month of May, let us waste no time in bemoaning past calamities or mistakes, nor lamenting over disappointments or trials, which perhaps after all may never beset us; but cheerfully let us do the present duty, undepressed by memory, unterrified by futurity.

At this season of the year we expect to hear the reports of many conventions. The Ecumenical Missionary Conference, to which allusion has been so frequently made, is expected to convene the last of April. We hope to have some account of it to present to our readers next month, Then in May will come the United Presbyterian Women's General Missionary Meeting, in which we are specially concerned. The General Assembly soon follows, and we wait with interest to hear the report of its proceedings. It is right that we should be mindful of these gatherings, particularly as regards those of our own denomination. For upon their actions depends much of our ecclesiastical peace and profit. Mistakes made by such bodies are likely to have far-reaching, disastrous effects upon the cause of true religion. How earnestly then should prayer be made that nothing unwise or evil may be done in these assemblages! But let us be grateful that in case any blunder should occur, God is over all, and is able to bring good out of evil, causing all things to work together for His glory and the profit of those that love Him.

We desire to express our gratitude publicly to Mrs. R. M. Russell for the effort she has been making to increase the circulation of this MAGAZINE and that of the Juniors' Magazine. We are not overwhelmingly desirous of appreciation for ourselves, but in the interest of humanity and Christianity, it seems proper that we should publish this appeal of Mrs. Russell.

PITTSBURG, PA., March 21, 1900.

DEAR FRIEND:—As the time for the Seventeenth Annual Convention of the Women's General Missionary Society, draws near, effort should be made to deepen the interest of all the women of the church in the work of the society. This can only be done by increasing their knowledge of the work. Those who know most of what is being done are the most enthusiastic and self-sacrificing in effort to do more: while those unacquainted with the society's work will not only make small effort for its progress, but will be unable to even pray intelligently concerning its success.

The *Women's Missionary Magazine*, the official organ of the Women's General Missionary Society, and the *Juniors' Magazine*, the herald of Junior effort, should be in every home, so that the women of the church may have clear views of what is being attempted and accomplished, and that the children may grow in the knowledge of what they may do now, and of the wider doors of opportunity that are opening.

Will you not, therefore, make a special effort in your society and church, that the subscription list of both the Magazines may be very largely increased between now and the annual meeting in May? Please begin at once to make your best effort. Speak individually to all friends whom you meet, and take their subscriptions at time of interview. Urge the matter at your society meetings, and have the society act as a committee of the whole in reaching all the homes of the congregation. Have the subject announced from the pulpit, and appoint some one to receive subscriptions both at the Sabbath service and at the Wednesday evening prayer-meeting.

A prompt, earnest and prayerful effort will bring large results. May each do her part.

Cordially yours,

MRS. R. M. RUSSELL.

In April's issue, we had the honor of presenting the pictures of Dr. and Mrs. McCague, our pioneer missionaries to Egypt. This month, our frontispiece shows you the faces of those who first worked for our church in India. It was interesting to read Mrs. McCague's reminiscences of certain of her experiences in the land of the Sphinx and the Pyramids, and our sympathy went forth to her even at a time so long subsequent to the event. The excellent sketch of Mrs. Gordon given this month is by her brother, Dr. Campbell, of New Athens, Ohio, who has our gratitude for preparing this account.

In connection with our subject for this

month, the following clipping from The Interior of February first, will be found interesting.

"The German missionary conferences number sixteen and meet annually in Saxony, Brandenburg, Silesia, Bavaria, Pomerania, Thuringia, Kingdom of Saxony, East Prussia, Posen, West Prussia, Hesse-Darmstadt, Wiesbaden, Schleswig-Holstein, Hesse and West Thuringia. The oldest met first in 1879, and ten have been organized since 1892. The total membership is 8,831. Of these ten publish annual reports, and usually other missionary literature. These conferences promote mission interest further by preaching tours among the churches, courses of lectures in various cities on missions, (1) for ministers and (2) for school teachers; mission-libraries, mission papers for children and young communicants, also by communications sent out to members. The results are encouraging, In the province of Saxony gifts increased from $14,625 in 1877 to $31,750 in 1898, and in the Kingdom of Saxony from $16,723 in 1887 to $29,500 in 1897. Like progress is reported elsewhere. More pastors are interested. Mission meetings in congregations grew in West Prussia from 50 in 1895 to 104 in 1897. University circles as never before recognize the nobility of missions. Halle has made Dr. Warneck professor of Foreign Missions, and two other pastors chairmen of mission conferences. Grundemann and Kurse have been made Doctors of Theology."

Perhaps the most of the Magazine readers are familiar with the name of Rev. James A. O'Connor, a converted Roman Catholic priest, who for a number of years has carried on the work of "Christ's Mission," situated in New York City and intended for imparting the knowledge of the Gospel to Romanists. Mr. O'Connor also edits a monthly called "The Converted Catholic." Amid many vicissitudes and self-denials, this devoted man has labored in his arduous field, proving that he has been no mere adventurer or impostor. Many have been reached by his efforts, some even from the Romish priests having become obedient to the true faith, and the good seed is thus being disseminated. A considerable debt has necessarily rested upon the mission, but this has all been paid, with the exception of $2,000, which sum Mr. O'Connor is exceedingly anxious to raise soon. Any one desiring to subscribe to this worthy cause should send contributions to Rev. James A. O'Connor, 142 West 21st street, New York City. The price of The Converted Catholic is one dollar per annum.

Missions in Alaska have for some years been exciting the interest of Christians in America. One of the obstacles to Protestant work there is found in the Greek church, which quite closely resembles the Roman Catholic denomination in many of its beliefs and practices. As may be seen in Russia, its influence is chilling to true religion, and in Alaska this characteristic has not been altered. We quote from "Home Mission Echoes" some sentences which will throw light upon the results of the professed missionary work of the Greek church in Alaska.

"The religious condition of the natives, among whom the Greek church has been established a century, is a sad commentary upon its work. Something, of course, must be allowed for the unprogressive, unambitious character of the natives, as well as the difficulty of emancipating them from their old superstitions. Yet in Hawaii, where a vital, spiritual Christianity applied itself to the task of evangelizing a heathen population, within a single generation a marvelous transformation was wrought. But, according to the testimony of impartial historians on Alaska, as well as by the testimony of evangelical missionaries and others in recent years, there has been but little improvement in the intelligence, manners, customs, morals and religion of this people under the tuition of ecclesiastics of the Greek church, who, in many cases, were inebriates, and utterly unfit by example or by teaching to elevate them. The Aleutians, numbering from 4,000 to 5,000, are the most religious; but the native population of southeastern Alaska has been only superficially affected by connection with the church. The sooner it relinquishes its work, and gets out of the way of evangelical missionaries, the better."

Travelers speak of the exquisite courtesy and docility shown by the Japanese children toward their elders. One is almost ashamed to confess that in certain so-styled Christian lands a needed lesson might be learned from this example. It is delightful to know that among such attractive, obedient little ones, the kindergarten system is being used, and that, in connection with this school-work, some Christian instruction is introduced. In one of our exchanges we noticed the account of a small kindergarten pupil whose mother, in ac-

cordance with Japanese custom, intended to take the child on her fifth birthday to the heathen temple. But the little girl demurred, pleading that it was wicked to worship idols. So the proposed ceremony was omitted. Sometimes it happens that an adult who has brought a child to the school, remains and listens to the exercises, learning perhaps in this manner something of the truth.

Woman's Work for Woman has this to say.

"Two facts may well encourage the friends of Japan: (1) The President of the Japanese Parliament, who is an elder in the Presbyterian church (South) at Kochi, being advised to give up the eldership for the sake of his political interests. answered that he would give up politics first, and before taking his seat in Parliament, he called a few Christian friends into his official rooms, where they prayed for divine guidance in his great responsibilities. (2) Public sentiment was so strongly opposed to recent restrictions of the education department that government has backed down in favor of liberty of conscience."

BOOK-SHELF.

"PILKINGTON OF UGANDA." By CHARLES F. HARFORD-BATTERSBY, M. A., M. D., Principal of Livingstone College. pp. 346. Price $1.50. Fleming H. Revell Company.

As we read this attractive looking book, and gaze upon the youthful face depicted in the frontispiece, we re-adjust our ideas of missionary martyrs and realize that there is still actual danger connected with the work of bearing Christ's message to the ends of the earth. True, we are all ready to admit that there are certain discomforts, perhaps even serious trials, associated with the life of the foreign missionary, while we are well assured that the career of the home missionary is no sinecure, no bed of roses. But we are in the habit of thinking that actual calamity to life and limb is not much more likely to occur in foreign lands, on account of a religion, alien there, than it is here at home, and we relegate such conceptions to the day of John Williams. But occasionally stern facts force us to alter our views, and George Pilkington's fate is one that causes us to reflect that there is still room for heroism in the field of missions. The story of this man's life and death is given lovingly and faithfully in "Pilkington of Uganda." His career was but a brief one, yet how much was crowded into those years! Born in 1865, of excellent parentage in the city of Dublin, he passed a happy, normal boyhood and youth. Apparently always of moral character, it was not until his university career had been entered upon that a distinct change took place in his life, so marked that he could not fail to recognize it as the great power of God. It is interesting to observe that the influence of Mr. Moody upon the university of Cambridge seems to have subsequently affected George Pilkington's Christian career. The young man was anxious to become a missionary immediately after his graduation, but yielded to his parent's earnest desire that he should wait for two years. At the expiration of that time the way was opened for him to go to Africa, and he was not disobedient to the heavenly vision. The volume under review recounts his experiences in that country, describes his work in Uganda, and his death there in 1897, resulting from the mutiny of some Soudanese troops.

We would allude to three points in Pilkington's history. 1st. To him is to be attributed in large measure the translation of the Bible into the language of Uganda. 2d. Our attention is directed to the great usefulness which may be attained by the lay missionary. 3d. We may see exemplified the trouble often created by Roman Catholics in mission-fields.

Principal Harford-Battersby has made his hero live for the reader. We are impressed with the truthfulness of his portrayal. Moreover, the book, as was no doubt the intention, is not only an "In Memoriam" of George Pilkington, but also a reminder to all of Africa's great need as regards Christianity.

We have received from the Safeguard Publishing Company, Portland, Maine, a specimen of the "Safeguard and Armory Series." The title is "A Faithless Church," and the pamphlet is devoted to giving extracts from essays and magazine articles

with regard to the deplorable custom which prevails in many churches of allowing the use of questionable entertainments in order to obtain money for carrying on the work of the Lord. The statements made by some of the writers are sufficient to startle the reader and to produce anxious thought on the part of those who favor such enterprises in even a modified form.

The series of which this pamphlet is one number is issued quarterly. Price twenty-five cents per annum.

It is with much pleasure that we call attention to an address by Dr. W. W. Barr, published by request and entitled "The Providence and Grace of Jesus in our Foreign Missions." It is issued in leaflet form and will be highly useful as a source of information and as a testimony to the wonderful care of God in the guidance of His work. For its accuracy and spirituality, we heartily recommend this leaflet to the use of missionary societies, for we believe that they would be greatily benefited by it. It would make an excellent reading. We refrain from making excerpts or extended comment, not from lack of interest on our part or desert on the part of the leaflet, but because we hope that this reticence may act as a stimulus to the procuring of the address.

THE BETTER TESTAMENT OR THE TWO TESTAMENTS COMPARED. Moundsville, W. Va., U. S. A. Gospel Trumpet Publishing Company. Price, cloth $1.00, half-morocco $1.50.

The author of this treatise, as we incidentally gather, is W. G. Schell, a minister of the gospel. Although not exactly in the line of this magazine, whose aim is not so much to determine what the gospel is as to record its triumphs and suggest methods and motives for its diffusion, we feel that courtesy to the author, who seems to be a very earnest man, requires that his book be noticed.

Briefly, then, we would say that this work presents in a plain and forcible way some important truths. To the credit of the author be it said that he does not seem to have the fear of man before his eyes.

The principal position advocated in this volume is that every one truly converted is entirely sinless from the date of his conversion. He holds, however, that Old Testament saints did not enjoy this distinction.

In support of his view he adduces, of course, such texts as 1 Jno. 3:9, "Whosoever is born of God doth not commit sin", etc.

Without attempting any refutation in detail of the arguments advanced by the author to establish his thesis, we would submit for his consideration two or three difficulties which it behooves him to meet.

1. In 1 Jno. 1:8, the apostle, writing in the name of all true believers, says: "If we say we have no sin, we deceive ourselves and the truth is not in us."

2. If all true Christians are sinless, both in point of justification and of sanctification, why are they not exempt from afflictions?

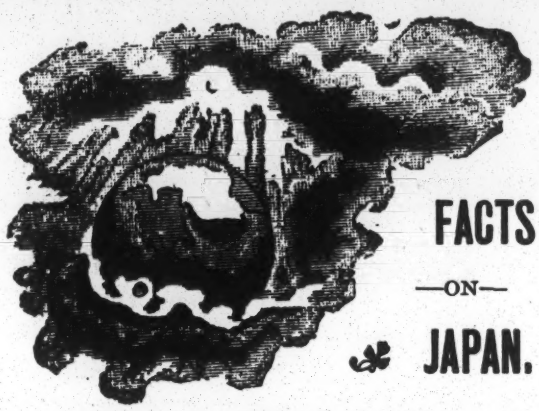
3. Why does the apostle John in the very chapter, which is supposed to declare most positively the sinlessness of all genuine believers, use this language (1 Jno. 3:3), "And every man that hath this hope in him purifieth himself even as he is pure?" Here it is clearly taught that Christians while in this life continue to *purify* themselves, striving to resemble him more fully who is the great model. But if they have no impurity, that is sin, how can they *purify* themselves?

While giving the author of this book full credit for zeal and courage, we cannot accede to the sentiments which he seems most intent on commending and defending.

M. H. W.

We have been expecting for several months to make our bow in a new cover The old one has served us faithfully, and we feel some regret in laying it aside even now that it is a li ttle antiquated. For we remember that while we have been wearing it, we have made many friends who loved us—not, we believe on account of our clothes. Let us hope that these may still remain loyal, for we trust that they shall not find us altered for the worse. While to those who may perhaps have seen that we needed improvement, the Magazine Editorial Committee would say that we shall

make every effort possible to be and to seem better.



FACTS —ON— JAPAN.

—Gleaned for Missionary Societies.—

BY MRS. MARY CLOKEY PORTER.

Japan is composed of 3,000 to 4,000 islands containing a population of 40,072,620, and is the most progressive of all the Asiatic nations.

**

The first ruler of Japan was contemporary with Nebuchadnezzar and the nation has records reaching back to the time of Crœsus.

**

To America is credited the honor of opening the sea-gates of this island empire.

**

Centuries ago all Christians were cruelly expelled from the country. The gates were bolted and barred, and in public places were posted copies of the edict: "No Japanese on any pretext shall leave the country, and if any Christian, or even the Christian's God himself, shall set foot on the islands he shall lose his head."

**

In 1852 the United States government sent Commodore Perry with an expedition to Japan to demand protection for American ships and their crews, and to secure a treaty for purposes of trade.

**

In 1853, on a Lord's day, Perry with a squadron of seven ships of war cast anchor in the Bay of Yeddo. Spreading the American flag over the capstan of his vessel he laid thereon an open Bible, read the 100th Psalm, and with his Christian crew sang:

"All people that on earth do dwell,
Sing to the Lord with cheerful voice."

**

Without firing a gun or shedding a drop of blood, Japan's ports were thrown open to the commerce of the world, and to the gospel of our Lord Jesus Christ.

**

Missionaries promptly entered the open gates, but had to wait thirteen years before being allowed to preach publicly or to circulate the Scriptures.

**

The first convert, baptized after twenty years of faithful mission work, was a man of rank, who was brought to believe in Christ by the reading of a New Testament found floating upon the water after an American or English vessel had left the Bay of Yeddo.

**

In 1872 the first congregation was organized at Yokohama with eleven members.

**

To-day there are over 40,000 converts and a Christian community of 150,000.

**

In 1868 the first building for Christian uses was erected in Tokio; now in that city there are ninety-two churches and schools.

**

The statistical report of 1898 shows Japan to have: number of societies carrying on mission work, 18; number of stations, 422; ordained missionaries, 266; native ordained missionaries, 258; churches, 207; Sabbath-school scholars, 17,002; secular schools, 72; communicants, 39,240; native contributions for all purposes, $99,403.

**

The Western traveler in Japan could not fail to be impressed with the signs of progress every where—trolley cars whizzing by the strange old temples; tall factory chimneys shooting up amid the low frail houses, and the electric light shining out of the eye of Buddha's image.

**

Yet the traveler would also be impressed with the apparent strength of idolatry. In

India and China the temples show signs of age and decay, but in Japan many of them are new and well cared for.

**

Though the native church of Japan is doing very much for the evangelization of Japan, it is not yet strong enough to combat with the many foes that oppose it, and allow the foreign workers to withdraw to other needy fields as has been stated.

**

The spirit of the government is still anti-religious, which is seen in the late notice to missionaries, by local authorities, that no preaching shall hereafter be done with open doors or in the open air where a crowd may gather. This is clearly in violation of the principle enunciated in the constitution, which guarantees freedom to all religions.

**

Marquis Ito, the statesman, who more than any other has made "New Japan," holds the belief that the government has a right to regulate and define all outward expressions of religious belief, and hence interference in the work of the missionaries is greatly feared.

**

Japan so lately admitted to the circle of civilized nations, within a half a year seems in danger of showing herself unworthy of her new name.

**

With all her boasted spirit of progress, she now is evidently seeking to turn back the hand upon the dial.

SEVENTEENTH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, PAWNEE CITY, NEBRASKA, MAY 9, 10, 11, 12, 1900.

Officers.

Mrs. R. M. Russell, President, Pittsburg, Pa., Mrs. J. T. McCrory, First Vice President, Pittsburg, Pa.; Mrs. A. F. Kirpatrick, Second Vice President Tacoma, Washington; Mrs. Mary W. Porter, Secretary, Wilkinsburg, Pa.; Miss E. J. Sloan, Treasurer, Pittsburg, Pa.

EXECUTIVE COMMITTEE.

Mrs A. Nesbitt, Mrs. R. J. McCready, Mrs. A. J. Law, Pawnee City, Nebraska.

Programme.

WEDNESDAY EVENING.

"*Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.*"

7:45—Opening Prayer and Praise service: The Unchanging Command and the Unfailing Promise, Matt. 28:20; Mrs. J. T. McCrory, Presiding.

8:00—Greetings; Mrs. R. J. McCready. Response.

8:15—Address of President.

8:30—Trust Song. Prayer; Rev. J. R. McCready. Appointments of Committees. Announcements. Reception.

THURSDAY MORNING.

"*God shall bless us, and all the ends of the earth shall fear Him.*"

9:00—Morning Prayer and Praise: Our Preparation for Service—"But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Acts 1:8; Mrs. S. V. Kyle, Alexis, Ill., Presiding.

9:15—Report of Committee on Credentials. Roll Call; Delegates rising and responding with a tested promise of God. Minutes. Appointments of Committees.

ANNUAL REPORTS.

10:00—Statistical Secretary, Mrs. Mary W. Porter.
10:10—Secretary, Mrs. M. J. Stevenson.
10:25—Treasurer, Miss E. J. Sloan.
10:40—Finance Committee, Mrs. H. C. Campbell, Chairman.

QUESTIONS AND CONFERENCE.

11:00—Service of Gratitude.
11:10—Report of Magazine Committee: (a) Secretary, Mrs. E. H. Carruthers, Xenia, Ohio; (b) Treasurer, Mrs. S. M. Kelso, Xenia, Ohio.
11:20—Conference.
11:30—General Business.
12:00—Adjournment.

THURSDAY AFTERNOON.

"*For the promise is unto you, and to your children.*"

1:00—Special Conference of Delegates holding Presbyterial Thank-offerings, and Thank-offering Secretaries.

1:45—Devotional Service. The Willingness of God to Bestow His Spirit—"If ye then, being evil, know how to give good gift unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13; Mrs. R. J. McCready, Presiding.

2:00—Minutes.

2:10—Report on Junior Work; Mrs. N. Wylie Stevenson, Secretary.

2:25—"Round Table":—Problems Confronting our Junior Work; Mrs. William Burnside, Oskaloosa, Iowa, Presiding.

(a) How to Develope the Sense of Responsibility in Parents.
Opened by Mrs. J. C. Calhoun, College Springs, Iowa.

(b) How to Awaken and Develope the Missionary Spirit in the Children.
Opened by Mrs. J. S. Pollock, Wilsonville Neb.,

(c) How to Increase and Sustain the Interest and Effort of Junior Meetings.
Opened by Mrs. Arney S. Biddle, Jersey City, New Jersey.

3:20—Prayer for Our Children.

3:30—Our Literature: (1) Leaflets, Miss Emma Mabon, Allegheny, Pa. (2) Junior Magazine, Mrs. E. M. Hill, Pittsburg, Pa.

3:45—Xenia Training School.

4:00—Thank-offering Work; Mrs. Mary Clokey Porter, Secretary, Allegheny, Pa.

4:15—Question Conference.

4:30—Freedmen's Work: (a) Report of Secretary, Dr. C. Jane Vincent, Allegheny, Pa. (b) Message of Representative, Miss Hester Young, Norfolk, Virginia.

5:00—Adjournment.

5:30—Special Conference of Junior Secretaries.

THURSDAY EVENING.

"*Thanks be unto God for His Unspeakable Gift.*"

7:30—Evening Worship: Joy in the Holy Spirit the High Privilege of the Believer—"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost." Rom. 14:17; Mrs. Mary Clokey Porter, Presiding.

7:45—Thank-offering service, conducted by Mrs. John Williamson, of Tingley, Iowa.

8:45—Address, "Medical Missions," Mrs. Sophie E. Johnson, M. D., Jhelum, India.

9:15—Prayer for Hospital Work.

Adjournment.

FRIDAY MORNING.

"*Rejoice in the Lord always.*"

9:00—Morning Worship: "The fruit of the Spirit is love"—Love to God and love to men. Gal. 5:22; Rom. 5:5; led by Miss Marion Embleton, Monmouth, Ill., presiding.

9:15:—Minutes. Roll Call.

9:30:—Church Extension and Parsonage Work. Discussion. Mrs. George W. MacDonald, Secretary, Allegheny, Penn.

9:50:—Prayer for Guidance.

10:00:—Report of Nominating Committee. Election of officers and five members of Women's Board. Report of Committee on place of next meeting. General business.

12:00:—Adjournment.

FRIDAY AFTERNOON.

"*He that winneth souls is wise.*"

1:00 to 1:30:—Special conference of Literature Secretaries.

1:45:—Devotional Service. Praying in the Spirit—"The Spirit also helpeth our infirmities," Romans 8:26. "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us," I. John 5:14. Mrs. J. G. Kennedy, Denver, Colo. presiding.

2:00:—Conference on Women's and Young Women's work. How to Increase the Growth, Influence, Spirituality and Gifts of our Societies.

Two minutes talks by delegates; Mrs. J. P. White, Topeka, Kan., presiding.

(1) Growth; opened by Mrs. R. A. Elliott, Pittsburgh, Pa.

(2) Influence; opened by Mrs. O S. Morrow, Topeka, Kan.

(3) Spirituality; opened by Mrs. R. H. Hume, Springfield, Ohio.

(4) Gifts; Opened by Mrs. R. M. Gowdy, Richmond, Kan.

2:40:—Prayer for the Women of our church. Praise.

2:50:—"Round Table": "The Ecumenical Missionary Conference" of New York City: Report of Delegates, Memories and Impressions; Mrs. W. C. Hutchison, Xenia, O., presiding.

3:50:—Prayer for World Wide Missions.

4:00:—United Presbyterian Women's Association; Mrs. John G. McElwain, Secretary, Sewickley, Pa.

4:15:—General Business.

5:00:—Adjournment.

5:30:—Special Conference of Thank-offering Secretaries.

FRIDAY EVENING.

"*I have chosen you and ordained you, that ye should go and bring forth fruit*".

7:30:—Evening prayer and praise: The Holy Spirit the Promoter of Missions—"And as they ministered to the Lord and fasted the Lord said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" Acts 13:2; Mrs. Sophie E. Johnson, M. D., Jhelum, India, presiding.

OUR MISSIONS.

7:40:—Our Foreign Missions; W. J. Reid, Secretary, presiding. Report of Secretary. Messages from the Field, by Miss Carrie M. Buchanan, Egypt; Miss Marion Embleton, India, and Dr. Sophie E. Johnson, India.

8:30:—Our Home Missions; Mrs. H. C. Campbell, Pittsburgh, Pa., Secretary, presiding. Praise.-Home Report by Secretary. Home Mission Mesages; (a) A Voice from the Field; Miss Virginie Carothers, Spokane, Wash. (b) A Voice from "the Manse;" Mrs. H. W. Crabbe, Los Angeles, Cal. (c) A Voice from "the Wigwam;" Mrs. Jeannette C. Alter, Brighton, Iowa. Prayer for the families of missionaries.

9:15:—Adjournment.

SATURDAY MORNING.

"*In all thy ways acknowledge Him, and He shall direct thy path.*"

9:00:—Morning Prayer and Praise; Miss Virginia Carothers, Spokane, Wash., presiding. The Holy Spirit our Guide in Present Work and to New Opportunities. Acts 16:6-10; Mrs. ..... presiding.

9:15:—Minutes. Report of Committee on Resolutions. Unfinished Business. Closing Conference: Prayer, Praise, Salutations. Benediction Song. Psalm 23 (Tune Evan). Adjournment.

"*Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen.*" Eph. 3:20-21.

June Program for Missionary Societies.

In studying any country as a mission-field, it is necessary to have a definite idea as to its geography, history, present inhabitants and conditions, etc. Of course, too much time should not be spent in the missionary society meeting upon the extraneous matters. Still, in our programs, we may have it understood that a general familiarity with the situation is requisite.

CHINA.

1. The False Religions of China, Confucianism,

Buddhism, Taoism.

2. Outline History of Protestantism in China.

3. Political Reform Movements in China and the Reaction. How are Missions Affected?

4. Contrast between Mission-work in China and Japan.

5. Coming Changes in the Condition of Women in China.

6. Self-support in Missions in China.

7. Does the attitude of so-called Christian governments toward China seem to the people of that land an argument in favor of Christianity?

8. The need, the hindrances, the outlook, as regards the work of the Gospel in China.

LITERATURE.

The Awakening of China; T. Richards. China, Present and Past; R. S Grundry. Chinese Characteristics; Arthur H. Smith, D. D. Village Life in China; Arthur H. Smith, D. D. Missionary Expansion; Rev. J. A. Graham M. A. M. H. W.

HOME MISSIONS IN THE WEST.

In order to be definite as to the term "west" consider all the country west of the Missouri river.

1. Sentence prayers for the manifestation of the Spirit's presence.
2. Praise, Psalm 122, L. M.
3. Scripture Reading—Luke 24:46-47; Acts 8:1-8; central thought verse 4.
4. Prayer.
5. SUBJECT:
   1. Locate the congregations that are receiving help from the Home Board.
   2. Consider what is meant by the term "Special Missions;" where they are and who are the missionaries.
   3. The part the Women's Board has in the Home Mission work.
   4. The great blessings arising from the establishing of these missions in the West and the duty of the church to prosecute the work.
6. News Items from the Home Field.
7. Praise, Psalm 126, H. M.
8. Prayer for the missions and missionaries.
9. Praise, Psalm 67, S. M.

Study promptness, conciseness and animation.

References—Minutes of the General Assembly. Minutes of Women's General Missionary Society. Annual Report of Home Mission Board.

MRS. H. F. WALLACE, Salem, Oregon.

STUDIES FOR 1900.

June—China. Messages from the West. The Mormon Question.

July—France. Results of the Year's Work.

August—Burma. The Mountain Whites.

September—Korea. The Stranger Within our Gates.

October—Persia. Temperance.

November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.

December—South America. Missionary Motives.

Attention is called to the double topics of study. A country is assigned for special consideration, as well as some subject of general interest.

MISSIONARY CORRESPONDENCE

RAWAL, PINDI, January 17, 1900.

MY DEAR MAGAZINE:—I want to tell you of two funerals I witnessed last week. The first was of a man who lived on this compound. He had heard the gospel story over and over again, and yet died an idol worshipper. His funeral was inexpressibly sad. In the morning the men began to come, and soon we heard the drum which is used for both funerals and weddings. Outside the little native houses, sitting on the ground, were a number talking and beating the drum. There was no attempt at decency, but with rude haste the body was carried outside and placed on a cot. Then it was made ready by covering with strips of bright red and yellow cloth. Just as they were ready to start to their burying place, the two men who had been fixing the body began to fight—one at the head, one at the foot,—scolding and storming at the top of their voices. Then some of the others joined them and the drums beat on, and it was a scene of great confusion and noise instead of the peaceful quiet. Finally they quieted down and started, carrying the cot on their shoulders. How sad it all was; no prayer, no hope, nothing but grim death! It seemed so awful, and one could realize that the softening influence of the Gospel had not been here. This man has three bright, interesting little boys, who attend

our Junior Christian Endeavor occasionally. Their father was always willing for them to attend, but the mother was very much opposed. Will you not all pray with us that Jesus will gather these little fatherless lambs into his fold and that the mother may be turned from worshiping idols to the God of love?

The other funeral was the little baby, grand-daughter of one of our elders. What a contrast! In the little cemetery belonging to our church the little one in a box covered with white cloth was laid to rest. The native pastor conducted the services and spoke on "The Lord gave and the Lord taketh away: Blessed be the name of the Lord." He said that the little one was one of Jesus, lambs, and was safe in his arms forevermore. What comfort that is to a mother's heart and how we should strive to bring that comfort to these poor Indian mothers who love their little ones just as much as any mother in the homeland! After prayer and committing the little one to the God who gave it, we turned away thanking Him for the faith of the parents who could say through their tears, "Thy will be done." Here surely Death was swallowed up in victory and all was light and peace, for we could feel the comfortiug presence of the sympathizing Jesus. Gathered around the wall were a number of Hindus and Mohammedans watching this strange sight. Who can tell what the influence may be on their minds and souls!

Now I have to tell you of a man whose funeral is to take place while he is being married. He has been a Christiän for two years, and his parents, who are strict Mohammedans, have been trying to get him to renounce his Christianity and come back to them. In spite of all their entreaties and persecutions he has remained firm and is to be married soon to a Christian girl. His parents see, now that he is marrying a Christian, that there is no hope of him ever coming back to them and their religion. So they have arranged to have his funeral services held at the same hour as his marriage, and henceforth he will be to them as one dead. When we expressed our sympathy for him on losing his money, property, etc., he said, "But what shall it profit a man if he gain the whole world and lose his own soul." Oh, that he may by his example bring his bigoted people to see their great mistake.

BLANCHE H. ANDERSON,

BHERA, SHAPUR DISTRICT,
December 20 1899.

DEAR FRIENDS:- If you have noticed the reports you know that my cousin and his family and Miss Mc Cahon and I were at the last annual meeting of the mission appointed to Bhera. Except for the short time that Mr. and Mrs. Kyle worked here, the work has been done by the Jhelum missionaries. For about nine years Dr. Johnson has had a branch dispensary here with a European assistant, Miss Morgan, in charge. She and her cousin, Miss Aldrich, have a little home close by the dispensary. Mr. Scott, Dr. Johnson, and the ladies in charge of the zenana work in Jhelum, have had supervision of the work and visited it occasionally. But it is a long, tiresome trip from Jhelum, and they felt that they could not look after the work properly and especially under the new conditions. A new canal is being dug through this district from the Jhelum river, and when that is finished the country will be settled up by people from the more congested districts, so that the conditions will be much what they have been in Lyallpur district.

I cannot tell much about our new field of work yet, for we have not been here long enough to learn it. Bhera is a town of about eighteen thousand inhabitants. When I first saw it, it reminded me a little of Pasrur. It is about the same size, both are walled, and both are tahsil towns, i. e. it is the station for the collection of the revenues from a certain portion of the district. There are a good many people of wealth in the town, so that most of it consists of good buildings while many of the streets and alley ways have a rough brick pavement.

A number of the families have been able to afford to send their sons to England to be educated. Many of these on returning have

obtained positions in other parts of India. The effect on some of them of going to England has been to make them see the absurdities of their old religion and to discard it, but they have not accepted anything in its place and have become sceptics or agnostics. They horrify their mothers and grandmothers by their utter disregard of the old religious customs.

When Miss Anderson first came here years ago with Mrs. Patterson (the Bible reader who has been here all these years) they were stoned and compelled to leave the place. For a long time hearing the Gospel message only angered the people. But now Mrs. Patterson tells us she can go almost anywhere.

I wish you could have seen one of the places we visited yesterday. The winding alley opened into an irregular shaped open space. To get the warmth of the sun the women from the surrounding houses had congregated here with their spinning wheels and other work. There were at least twenty-five spinning wheels, and a good many more women. Opposite us in a doorway were two of these women having an animated discussion. They did not seem angry enough to be using abusive language, and fortunately for us they did not raise their voices and get into a pitched quarrel as they did in a place we went to a little later, where we could scarcely get leave to speak for the noise they made. A little distance from this group one woman was "doing" another woman's hair. It is literally "doing" it, for as the women only comb their hair once a week when they wash and clean it, the process is somewhat elaborate.

To our left was a little heap of brush and twigs piled against a wall and on the wall were plastered to dry the manure cakes which are everywhere used for fuel. The twigs were to heat up the native ovens, of which I saw one or two. These ovens are built of mud and are perhaps two feet high. They are circular in shape and hollow, with a hole in the top and a small one at one side at the bottom to rake out the ashes from. Twigs and brush are filled into the oven and set on fire. This makes a hot fire, which dies out quickly. Then the bread dough, which is made in the shape of large thick pancakes, is plastered around the sides beginning at the top, which cools soonest. It is only the thick kind of cakes that are baked this way. The thin ones are baked another way. In front of some of the doors I noticed little raised platforms of mud, with a mud wall a foot or so high part way round it. Here were one or two small fire-places also built up of mud to cook on in fine weather. A few pans and cooking utensils and old baskets, etc. were scattered here and there. Owing to the small number and size of their rooms, the bedding is rolled up during the day, and the bedsteads (light wooden poles fastened into four posts with hemp cord woven in and out from pole to pole) are set upon their ends against the wall. Several of these bedsteads were leaning against the outside walls, and over these and the low mud walls articles of clothing were spread out.

To our right beyond the women at the upper end of the open space a calf was tied. Other cattle would probably be brought in in the evening and tied up by the different houses. Through the center of the space ran a small open drain, which was neither pleasant to the eyes or savory to the nose. Besides the spinners some of the women were winding the thread already spun and some were sewing. Many of them had babies or small children in their arms or close by them as they worked. The group was so large that we could not make them hear above the noise of the wheels; so we asked them to leave their work for a little while and come close to us and listen. Most of them did so and many of them listened very well. They were very cordial and urged us to come back again. Now that the first impulse of opposition has died away where we have become known, we have so many of that kind of hearers who do not get angry or argue any more, but assent to all we say and even seem interested in it; but that is as far as it goes. They do not seem any nearer acceptance than they were at first. It would be a fearful storm of persecution they would have to endure if they did ac-

cept. But God can give them grace to endure even that, and some day we shall have many of them coming to us, instead of our going to them, to inquire the way of salvation. God bring the day speedily!

Yours Sincerely,

MAME R. MARTIN.

GURDASPUR, January 31, 1900.

DEAR FRIENDS:—As some of you have expressed a deep interest in the woman, Aishah, whom we were enabled to rescue last summer from a cruel husband, we have thought you will be glad to know further of her welfare. About the middle of November we placed her and her little boy Yusuf in a hospital in Umritsar, that she might have proper care when her expected child came. On the 22nd instant a little son was born, and she seemed so well and happy that no anxiety was felt for her. But shortly after fever and unconsciousness and convulsions came on, and no skill could save her. It was hopeless from the first. The physician in charge writes, "I believe she was saved and happy." The child lived only two days longer. The native minister's wife, Mrs. Hukk, and I went in to see her as soon as we heard of her serious illness, but found her a corpse, and had the sad pleasure of attending her funeral. The nurse and every one assured us that she was a happy Christian character, and left no doubt in the minds of any one but that she is safe in Jesus.

We thought to take home both the little ones, and try to care for them, and Mrs. Hukk proposed we should call the infant Benjamin, or Binyamin, as we say in Hindustani, as the circumstances of his birth were so similar to Joseph's brother of old, and he had an older brother Joseph, or Yusuf. But we were not permitted to bring but the older one away. He is now being well cared for by Rev. and Mrs. Hukk, who will treat him as a son. Aishah, or Hashimjan, as she was formerly called, had endeared herself to us in many ways; and we are so thankful that we were permitted to help her back to the fold of Christ whence she had wandered, and to the Good Shepherd who was so soon to call her to His fold above. Hers was a hard, tempestuous life, and the rest in the Heaven above will be all the sweeter for not knowing true earthly rest. Her wicked husband, after trying in vain to find her and recover her, hunted up a child-wife of eleven or twelve years, with whom he is now domiciled. His neighbors have grave suspicions of his having stolen her and a young brother from some village. At least he did not get her in the honorable way.

Little Yusuf promises to make a bright lad. He is very active and clever, and very observant, for a two-year old child. Are there any of your readers who would like to support this child and educate him? Sixteen dollars a year would support him until he is ready to send to school, and after that from twenty to twenty-five dollars per year. There are two others children in our district who need support—the mother a helpless rheumatic cripple and the father lame of one arm, and who can earn very little. They will make their two eldest children over to any one who will educate them. They are Christians. Let me know by letter if there is any one disposed to help train these little ones for Jesus.

The Lord has graciously heard our prayers and sent us two good rains, of from two to three days each, and for once in five months thoroughly wetting the ground. As we drove through the district the dust was something fearful. The poor farmers were in a very troubled state; many feared to commit the seed to the ground lest it should be lost, and those who did found less than half of it germinating, except where they could water it by wells or from the canal. Hence our district, which at this time of the year usually presents an unbroken expanse of waving green wheat, has only an oasis here and there in the great patch of brown fields.

Only those who have been on the verge of a famine can realize our delight at seeing the rain falling on the 14th–22d instant. During each down pour we were very joyful, although at last quite flooded out of our camp, and having to be carried out on beds to the roadside. It is stated in the

late I. L. Council that "the present famine is by far the worst with which India has been afflicted since it came under British rule, covering an area of 300,000 square miles and embracing a population of 40,000,000. More than three and a half million of people are now on famine relief works, nearly three times as many as during the famine three years ago."

Since coming to India, in 1875, I have never known such distress and actual want in the Punjab (the garden of India). Many cattle have died for the want of suitable food, and in many places grass has disappeared altogether, and it is very difficult to get anything for fodder for the horses or cattle. Cane leaves or the sugar cane is chopped and fed them, and the broken wheat straw on which so many depend is very scarce. The grain which we feed our horses costs about three times what it does in a good season; and yet we are not actually starving, and have much to be thankful for; and hope for something of a harvest with grass also in due time.

We have many widows and orphans looking to us for help, and by economy we hope to meet all expenses. Your sympathy and practical help is much needed, however, in Central and Southern India. The health of our station has been generally good until the late rains and cold frosts attending them. Many are now the victims of fever, colds, influenza, and pneumonia. A bright Christian boy of Mr. Thomas Dennison succumbed to pneumonia a few days since. The parents and friends have good assurance that ten-year-old Joseph is asleep in Jesus. We shall miss him in our Sabbath-school. So far as known our missionaries are in usual health.

CYNTHIA E. WILSON.

FOREIGN NEWS BUDGET

Egypt.

Miss Jessie J. Hogg, of Pressly Memorial Institute, relates experiences in sending out teachers to village schools.

One of the aims of our school is to train teachers. For years we had the greatest difficulty in securing the consent of parents to their girls teaching even within the protecting walls of our boarding school. Gradually the number of those who will teach under the immediate supervision of the missionary is increasing. We have still, however, great difficulty in securing the consent of parents to allow their girls go off to teach in village schools, but even in this matter we can see the great advance within recent years.

Since January, 1899, nine teachers have been sent out from our school, but we have sent them out in fear and trembling, and many a prayer has accompanied and followed them. Much motherly advice was given them at the parting time and has since gone to them to help guard them in their work. The girls of our graduating classes are usually no more than fifteen years old, and as the number eligible for teachers is very small and the demand for supply urgent and frequent, we are forced to send out girls who have little or no experience in teaching. We do what we can to prepare them beforehand for such positions, by requiring them to take charge of classes under our supervision while they are yet pupils and by making "The Science of Teaching" one of the studies of the course. But with all the help we can give them, they are at best poorly fitted for the trying positions in which they are placed as teachers in village schools. They are there watched with a most critical eye by all around them, and the slightest mistakes are exaggerated grossly by a public whose expectations of the modern school girl are unreasonable in the extreme.

We are often a good deal amused by the perfection demanded by those who apply to us for teachers, and often wish we could create the required paragons. Lately a gentleman applied for a "nice-looking" girl teacher who must have the usual angelic qualities, for, as he explained, their town was advanced in civilization and refinement and only such a girl would meet with approval. After some trouble we procured for him a girl with as many of the desired qualities as we could find united in one individual. Before many months had elapsed that same gentleman was applying to us again for a teacher, but this time with the condition that she be on no account a pretty girl; on the contrary, he would prefer a very plain girl and one whose eyes were not in perfect condition. What do you suppose had brought about this sudden change in opinion? It was this. The pretty teacher had not been at her work many weeks before a young man teaching in the boys' school found out what a nice girl she was, and he persuaded her to become his wife.

Much planning has to be done before a teacher is secured for a village school. One has to correspond with the parents or oversee the girl in her correspondence with them. The money arrangements connected with outfit, travel and salary re-

quire the careful consecration of the missionary. Then there are the long goodbye talk and admonitions, the selection of sewing and fancy work materials to give the young teacher so that her school may start off with a little "show" to draw some who might not otherwise be attracted. Then comes the first letter from our little teacher with its news of the arrival and the opening of the school and the entreaty that we write to her very often. How we wish that our school duties would allow of our keeping in close contact with these lonely young teachers who need every help possible in order to stimulate them to earnest faithful work!

You would be amused could you see me on the morning that some girl has to be sent out to teach. I am not very wise about farm-yards, my life having lain in other surroundings, yet I fancy that on that morning I resemble someone chasing a chicken round a garden, trying to get it to go into a certain narrow door. The great aim is to get the girl started with the school servant to the train. Perhaps you think that all one has to do is to tell the servant and the girl that the train starts at a certain hour and leave them to carry out certain directions. Alas! for the consequences if things were left so. As a matter of fact, one must keep her eye on the girl until she is beyond the garden gate. We send her upstairs at the proper time to pack and dress; we calculate how long she will take to say goodbye and start her round the rooms for the farewells. During this process she seems to be unnecessarily delayed and on going to investigate we find that she has got shunted off into a corner and is having a good cry surrounded by a group of fellow weepers. We give a word of gentle reprimand (realizing that this is the last time we may see her for many a day and that the parting is no light matter to her) and start her off again. Ere long realizing that some new hitch has occurred, investigation finds the culprit off in the far corner of the court saying a second good bye to some special friend. We hurry her along with a somewhat earnest warning this time, as we begin to fear she will miss her train, and rush her past another group of girls who attempt to salute her on her way out. Then we say our own good bye and send her off with good wishes, and a sigh of relief escapes us as we see her safely out on the garden-path, when Lo! little feet are heard running behind us and a voice calls to the departing one to slacken her steps. What is it now, we wonder. The teacher stops and proceeds to unplait the end of her pig tail, from which she detaches a key which she hands to the girl. *At last* having seen her safely beyond the garden gate, we wave good bye and return to our class work with an anxious heart, wondering how our poor little girl will fare in the new sphere in which she will have to do all the managing and planning, not for herself alone, but for a whole school full of girls.

Mrs. Harvey writes under date of March 6, 1900:

The missionaries in Cairo have the past week been enjoying the company of Dr. J. G. Carson, of Xenia; Dr. A. H. Harshaw, of Junction City, Kan.; and Mr. Webster, of Philadelphia. Dr. Carson preached in the morning of the 4th to a good audience, many of them American tourists.

The pastor of our church in Assiout asked the Association to allow Miss Thompson to spend sometime in visiting the women in Assiout and she left Cairo for that purpose on the 3rd to spend one month or more. Dr. Chapman, of New York, conducted the Thursday evening prayer-meeting, taking for his text, "Lord, teach us to pray." The meeting is generally held in Dr. Harvey's drawing room, but as the extra notices were sent out and a large audience was expected, it was thought better to have the meeting in the church; and it was well, for many more were present than could have been seated in the drawing-room. We trust many received benefit from the meeting.

Dr. George L. Robinson and Mr. John H. Lee leave Cairo on March 20th for a trip to Mt. Sinai, Kadesh Barnea and, if possible, Petra and other places in the desert.

The latest find in mummies is said to be that of the Pharaoh of the Exodus. It is not yet on exhibition, but Egyptologists who have examined it say, there can be no doubt, as his name is found written across his breast.

Our winter seems to have past, and people are already complaining of the heat. The river is very low and there are yet three months before it will begin to rise, and at least two months more before the rise can be of any benefit to the farmers.

India.

Mrs. Alice McClure of Tapiala, Zafarwal Mission District, January 29, 1900, writes:

I have been especially interested in reports the last few weeks. This is the month in which the missionaries write a few of the main facts about the work which has been done during the preceding year. This has to be done as concisely as possible, and for this reason many interesting incidents have to be omitted. I wonder how many of you have read the last report of the work of the women of our church. I must confess I did not read it until two weeks ago, and I found it both interesting and instructive. I learned more about the Home Mission work, in the short time it took to read that report than I have learned in any other way. If the friends at home, even at this late date, would all read that report I am sure they would be watching eagerly for this year.

We are in camp now and I am waiting to be called to evening service. Doubtless that seems very strange to you, who are accustomed to have a fixed hour for service, and if any waiting is to be done it is in the church. Out here in the district the people gather as soon as they can after their evening meal and when they are ready they call us. The servants, both Christian and heathen, have gathered outside and are singing some of the psalms in Punjabi. Three of the servants have been baptized this winter; two of them yesterday. Will you pray that they may be continually taught by the Holy Spirit and kept in the true way? Your prayers are asked very often, I know, but if you were out here you would not wonder at this.

We are visiting our Christian villages now. The Christian community is very much disorganized because of so many going to "the Bar" to get land. In this village, Tapiala, only a few families are left. The Christians often recite parables to us when we visit them and we often hear strange versions. Today Mr. McClure met with a man who told the parable of the prodigal son. He spoke of the elder son's coming to his father and saying: "See, your honor, you have done all this for my brother, but you never gave me even a place where I could say to my friends, "Sit down." Once, last winter, an old man, telling about the finding of the infant Moses by Pharoah's daughter, said: "And there lay the prophet Moses—peace to his ashes—sucking his thumb."

Mrs. Ballantine writes:

New Year's day was celebrated by our Christians in Sialkot with a congregational dinner. The tables did not "groan" with the same kind of good things that characterize a dinner in a United Presbyterian church at home, but there was an abundance of the good things that are most pleasing to the palate of the native of India. Not a variety, for there were only two kinds of food served, but a

sufficient quantity to satisfy the appetites of the 400 people present. But we fear that this feast was more attractive to some than is the spiritual food of the Sabbath day service and of the weekly prayer-meeting; for many were present who are seldom seen in the church at any other time.

We sometimes have cause to believe that some have taken the name of Christian merely for the sake of the temporal benefit that may accrue, and this is a source of great sorrow to the missionary. But we are glad to know that it is not true in the majority of cases, for there are many whose lives are characterized by true piety and an earnest desire to know the truth and to follow it.

Mrs. T. F. Cummings writes of the famine:

DEAR FRIENDS:—It is our privilege to send you greetings again from India and from the station where we began our first active mission work. We find many changes, the most noticeable being the large number of Christians who have been compelled to leave here on account of famine. In some villages not one is left where there used to be a good company. India is in the midst of the worst famine known since the English occupied the country. More than twenty millions of people are suffering and thousands upon thousands are literally starving. Imagine, if you can, how you would enjoy your food with crowds of half-naked, starving people crowding about your house, begging for something to eat, and you will understand something of the position of the missionaries who live in central India. In many places water is sold at two to four cents a quart.

A touching incident occurred near us a short time ago. A Hindu farmer saw a woman sitting by the roadside crying. He asked her what troubled her. Was she hungry; what could he do for her? She replied that she was not hungry, and he could do nothing for her. She had come from the famine stricken region where she lived with her two children. They cried for something to eat until she could stand it no longer then she shut them up in a box, sealed them in with mud, and came away and left them. "Oh!" she said, "if I had only known there was a place where food could be had I would have carried them up here some way. But they must have died long before this." How many hundreds of such mothers do you suppose there are in this land to-night?

Miss Mary Martin gives an incident of work in Bhera, Shahpur district, her new location:

I had such a pleasant visit the other day with a dear old lady of the Saiyid class, which pride themselves on being direct descendants of Mohammed; but while they are very firm in their belief, they are usually well bred and refined. This woman is very old—how old they don't know—but her daughter-in-law is quite an old women. These two with the granddaughter-in-law and a blind servant woman formed the group I visited. The old lady (her name is Raj Bibi) had beautiful shining gray hair, and it was quite abundant. She was active and could walk about very well. After a little talk with me she excused herself and went to say her prayers. I thought this with all the genuflexions involved quite an undertaking for one of her age. She received me so kindly, and as she could not see well she wished me to sit close beside her and with her hand she felt me over and over. After our talk she said we had become friends, and I must come often.

I interested her by talking to her of my own dear old grandmother at home, now nearly ninety-three years of age, telling of the good times we had together when I visited her, how we read together from the word of God and talked about it; then told of her patient waiting in joyful anticipation of her call home, which naturally led to the reading the story of Simeon and Anna. I tried to show the joyful hope for the future those have who believe in Christ; that death has no terrors for them, being only a joyful translation from earth. She was much interested in the account of my grandmother and her active, earnest Christian life, and I hope to go back soon and deepen the impression apparently made, and so perhaps the dear old saint in the homeland who is patiently waiting the summons to "depart in peace" may preach to the dear old lady here, so amiable in many respects, but lacking the one thing needful.

YOUNG PEOPLE'S DEPARTMENT

Suggestions from Students' Missionary Campaign Library.

FOR JUNE STUDY.

China. Childlife in China—"The Chinese Slave Girl," by Rev. J. A. Davis. Difficulties in giving up a heathen Religion—"Hu Yong Mi."

In "The Student Missionary Appeal":

1. The characteristics of China and its people, pages 327-329.

2. Present status of missionary work, pages 329-331.

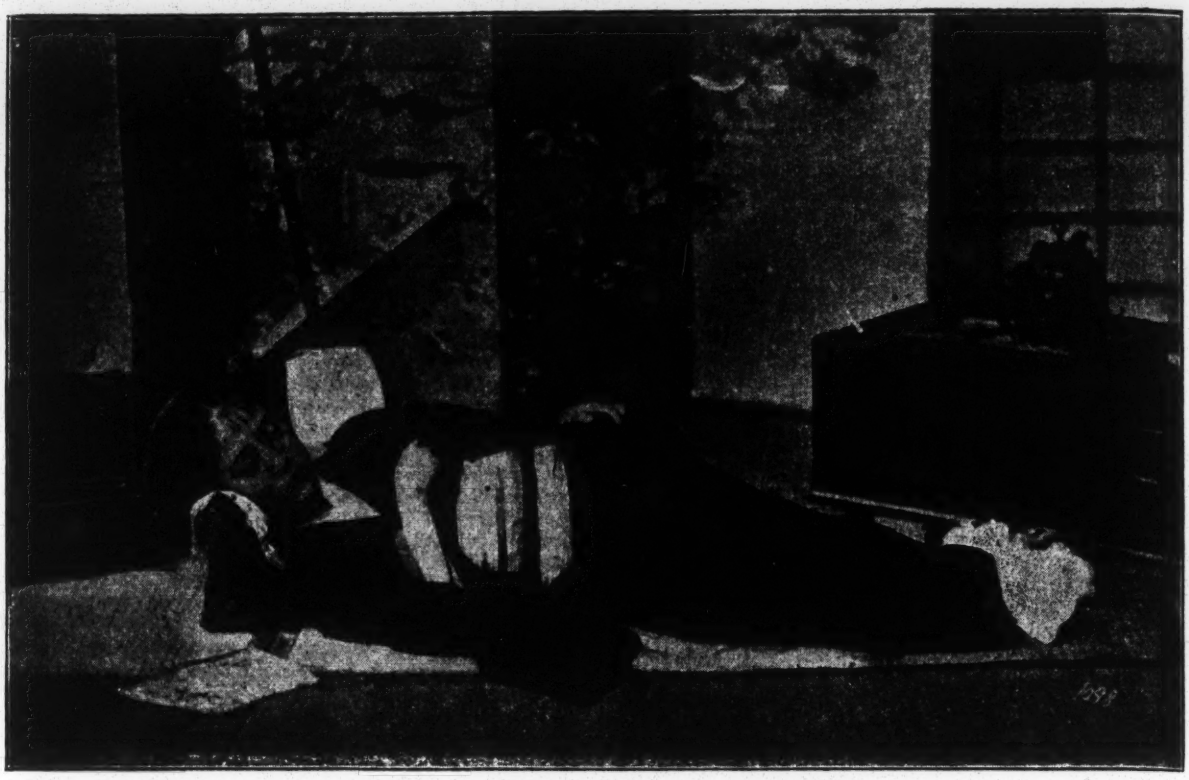
3. The difficulties of work, pages 331-335.

4. A message from a Chinaman, page 340.

In the life of John Kenneth Mackenzie you will find many points of interest. Read the whole book.

Some Manners and Customs of Japan.

The average Japanese eats, sleeps, and lives in the same room. He has no chairs, no bedsteads, and no tables to get in his way. During the day he sits on the soft straw mats; when evening comes two large comfortables are brought, and one is spread on the floor to lie on, while the other is used for covering. No sheets are used, and the



A Japanese Woman's Manner of Sleeping.

pillow is a funny little block of wood. On this simple bed the man sleeps as soundly as we in our more elaborate ones. In the morning the bed is rolled up and packed away. At meal-time little tables, four or six inches high and about sixteen inches square, are brought and one is placed before each person. The food is served in pretty little lacquer or china bowls, and each one's portion is placed on his own table. The people eat with chopsticks about eight inches long and one fourth of an inch in diameter. These answer their purpose well, but are hard to use until one is accustomed to them. When the meal is over all these things are carried away to the kitchen, and the room is ready for any other use to which one may desire to put it. In this way one room is made to serve for all the purposes of a household.

The most conspicuous thing in a Japanese room is the *hibachi*—a little wooden or china box about one foot square. This is kept half full of ashes, and on top of the ashes is a handful of burning charcoal. On this usually sits a little tea-kettle, filled with boiling water used in making the tea, which is drunk without milk or sugar at every hour of the day. When one first enters a Japanese house, politeness requires that the host or hostess immediately offer the guest a small cup of this tea. There is no other provision than this *hibachi* for heating a room; and, as one would imagine, it gives out but little heat. Japanese houses are very cold in winter. They would not at all answer in a cold climate, and even here the people suffer from the cold.

One of the most striking facts in connection with Japanese customs is that many of them are exactly opposed to those which prevail in the West. This is to such an extent that Japan has been called "Topsy-turvydom." But to those who are acquainted with the customs of both East and West it is a serious question which one is topsy-turvy. In libraries, in Japan, books are laid flat on their sides and piled up in columns. Their manner of addressing letters is exactly opposed to ours. A Japanese would write it,

Tennessee,
Knoxville,
Gay Street 110,
Jones, Frank, Mr.

This is certainly the more sensible method, because what the postmaster wants to see is not the name of the man to whom the letter is addressed, but the place to which it is to go.

In matters of dress there are some customs quite opposed to our own. A Western lady is very anxious to have a thin, narrow waist; her Japanese sister wants a broad one. In the West curly hair is highly prized on girls and women; in the East it is considered an abomination. If you tell a little girl in Japan that her hair is curly, she will consider it a disgrace and will cry bitterly. The most striking difference in regard to dress, however, is in mourning dress. Whereas in the West it is always black, in Japan it is always white.—*Extracts from "The Gist of Japan."*

Where There is a Will, There is a Way.

The back row of chairs in the Young People's meeting, one April Sabbath evening, in Borden a flourishing little city of the West, held three stylishly dressed, freshly blossomed young ladies. Members of the church they were, as well as members of the Y. P. C. U., but of that class of members who have never pressed painfully on their privileges. Perhaps each was an idol in her home, at least two of them were.

Maud's parents were poor. Being an only child her father, though a scoffing infidel in belief, was exceedingly proud of his beautiful daughter, and took a keen delight in her skill and daring when handling a horse or bicycle. The suppressed, patient little mother was a Christian and spent her life for Maud.

Vera was the child of godly parents, whose large family of sons, together with their Christian generosity, made their circumstances fit snugly around them. Among their few luxuries Vera held a prominent place. She was gifted with a sweet, yielding disposition, one of those appreciative girls who never invent fun, but whose unselfish soul appreciates and magnifies the the attempts of others and gives forth peals of silvery laughter on the slightest occasion.

Margaret, the third of the group, stood by no means third in importance. Margaret was tall, queenly, independent, original. Her beauty was that of health, poise, good taste, vivacity. Her characteristics were keenness, irreverence for customs and forms from which the real life had died away, and a half-angry and wholly ridiculous attitude toward smallness, meanness and ignorance, the outcome of all which afforded much fun, and often real profit, to her girl friends.

A little to the left of the three girls, in the same row with them, sat a young scared boy, whom Margaret's presence kept in a miserable state of self-consciousness.

To the right, but across the room, sat the chief objects of attraction for Maud. They occupied positions carefully screened from the president's chair, also from the eyes of a few prominent and active members nearer the front, and were there plying their continual and everyday occupation of making fools of themselves to the utter disgust of Margaret.

Poor Vera sat through the meeting in a state of nervous, tittering distress; for any moment the antics of the boys, or some caustic remark from Margaret either about them or about the sad-faced young man on the left, or perhaps some witty comment on the conduct of the meeting, might cause her to laugh aloud.

The leader of the meeting, a young college student home on furlough, closed the voluntary exercises with a few well chosen and very pertinent comments, to which every one listened. Then the president of the society arose and said:

"I wish to call attention once more to the fact that this year's great annual convention of the United Presbyterian Young People will be within one hundred miles of Borden. It will last ten days, and for ten dollars one person can attend this meeting, car fares, boarding, lodging and necessary expenses included. It is a rare opportunity for our young people. We have often spoken of the advantages to be gained by going to, at least, one such great denominational convention. We hope for a strong representation from this society.

"To aid and encourage those who otherwise are sure they cannot go, I wish to once more remind you of the proposition placed before you a month ago. I am sorry no one yet has accepted this. With some perseverance and energy three our four of you, who now think it out of the question, could easily attend this coming convention, and perhaps gain that for which you may never again have the opportunity. I do hope some of you will seriously consider this at once and tell me that you take up the proposition."

A closing song and a tender benediction by the pastor, and our three beautiful girls stepped out first into the rich twilight of a balmy Easter evening. They were scarcely

off the steps when Margaret savagely began:

"It sets my teeth on edge to see the calm placidity with which those sainties on the front seat watch our buzzing, bright little president strain every nerve to create a little warmth, feeling or enthusiasm, and never move a muscle of their features. Several of them are going to that convention, and why can't they say so and help stir at least a little envy in the rest of us. Pshaw! they know they have a reserved seat ticket for a front seat in heaven; they bought it, for they're rich, you know and the rest of us can go or can come; its all the same to them. All they see or think is what a splendid president Miss Bond makes and are resolving to vote her into the same fix next year."

Margaret was stirred. She had heard Miss Bond night after night deliver herself of some such speech and saw that she met with no response from any, not even from those from whom it should have been most expected. She had never thought of going herself. Two of her older sisters were to be among the appointed delegates, and their new spring costumes required extra care and expense in consequence. Margaret was just now in her first long dress, which required many dainty little accompaniments never before required by her. She could hope for nothing more from the family purse for a long time.

After delivering herself of this outburst, she turned about with the air of a chaperon in time to see Maud exchanging a few more pert sallies with the two funny boys, then toss her head saucily at some of the shocked and sedate ones and hurry on to join her companions.

Vera adored pretty Mand, but she believed in Margaret. A little frightened at her present state, and with a view to relieving it, she prattled away lightly.

"Wouldn't they be shocked if we three girls would take up that proposition, and really get to go to Brunswick? Just think of it."

Maud: "Brunswick? Who's going? My! how I would love to go the city! I never expected to be able to go there in my life. What proposition are you girls talking about? I never heard of it."

"Never heard of it?" said Margaret. "Well no wonder! You're always looking at those young goslings over by the window. By the way, I like this; lets walk down this quiet little street and think if there is anything in that proposition for us.

"Margaret state the proposition. I can always understand a thing when you tell it," said comforting little Vera.

"Well," said Margaret, "do you remember when we were all little things how Miss Atwood gave us ten cents apiece and told us to try and make a dollar out of it before Thank-offering day for missions?"

"Yes indeed I do," said Maud, "and do you remember that I earned the largest sum of money? Why I even dug grass from the neighbors' pavements. I worked as if my salvation and not the heathen's depended on my raising all I could. Papa was as much interested as I, or as mamma, and that Thank-offering day was the day that papa went to church and we all sat together like other families. Oh! how I have wished Miss Atwood would do that again!"

"Well," said Margaret, "this that Miss Bond proposes is along that line, only she intends you shall use it for your own salvation rather than the other heathen. Do you remember the church social at her house a few weeks ago with the art exhibit and Jarley wax-works attachment upstairs?"

"Well, I do," said Vera with a delicious ripple of laugh at the memory. "Twas fun enough down stairs, but up stairs it was immense, and well worth the ten cents to get up there."

"What has the social to do with her proposition?" asked Maud.

"Everything. She said when she announced the social that the money made would be used to secure more delegates to convention. Now she proposes to give it to any three who will take it and promise to make $10 apiece out of it and use the same to go to this annual convention that is to meet in Brunswick in August."

"It's four months from now until the convention," said Maud.

"Oh, girls, it could never be done," said Vera.

"That's not all this blessed Miss Bond has done, for in one of her speeches I heard her say that she had engaged five dear old grandmas to make kitchen aprons and sunbonnets, the best selling articles known on the market, if the persons going would furnish them with material from which to make them."

Maud: "There is one thing I can do, and that is bake cake. Do you suppose I could sell enough cakes on Saturdays to finish out my $10."

Vera: "I'll ask mamma if I may sell the aprons. I am sure I can for I sold so many at the bazar last winter."

Margaret: "Well, father offered me a gold watch if I'd get up at five o'clock every morning for a year and milk the cow. I'll do that and tell him I'll take the first four

months pay in cash, and take my gold watch four months later. Then, I think, I can help you to sell cakes and aprons."

Maud: "Girls, let's do it; it looks so easy."

Vera: "I can scarcely wait to begin. I'm so afraid some one else will take up the proposition before we can see Miss Bond."

Margaret: "I'll wait on that functionary early Monday morning, my dear. However, nobody will meddle with our enthusiasm in that prosy old society. Don't you fret."

Now it is a fine story that cannot be told:—how brave dear Margaret called before school next morning upon Miss Bond and in a way, gentle and lady-like for her, told how they three butterflies had decided to take up the proposition, and made an appointment to meet her for suggestions: how it was quickly noised abroad what they proposed to do; how Maud's cakes found ready sale, as did Vera's aprons; how others were stirred with a desire to go to the convention, and even boys began to want to go.

When the time came, and the tickets were bought, and all were standing on the platform waiting for the train Miss Bond, with eyes half-dimmed with joy-tears, quietly counted forty-two delegates from her society. Just as the train was about to start from the depot with all its precious load, the two dapper little dandies who had caused her so many heartaches in the weekly meetings settled their caps, threw away their cigarettes and swung nimbly on to the platform of the last car. They, too, had caught the spirit, though half ashamed to own it, and had tickets in their pockets for Brunswick.

We cannot go with them to the convention. Surely everyone received some good from going. Some, and among these Margaret and the sad-faced young man, were stirred to their heart's core and brought back glowing reports to the home rally the following Sabbath evening. JEAN.

FROM Month TO Month.

Board of Directors.

The meetings held March 20, and April 3 were opened with devotional exercises.

The Foreign secretary has found an efficient person willing to go as medical missionary to India whenever sent. This meets a long felt need. The secretary has also been notified of a suitable person desiring an appointment as missionary to Egypt. This appointment will be made if the way be clear. The only thing that may hinder will be finances.

Application was made through the Home secretary for an appropriation of $50 per month for the support of a young Polish minister as missionary, under care of Good Hope Mission, Pittsburg, term not to exceed four months. The request was granted. The secretary received reports from Miss Morrow, Seattle; Miss Carothers, Spokane; Miss Beaton, Colfax: Miss Barnes, Moline, and Miss Wishart, Good Hope Mission. These reports show that good work is being done by our Home missionaries.

Reports were received by Freedmen's secretary from Athens, Blue stone, Camden, Chase City, Henderson, Knoxville, Norfolk, Prairie, Summerfield, and from Miss McCahon, Bible reader at Knoxville. The report of a committee that visited Freedmen's station in Alabama and Tennessee shows that thorough work is being done and students well-drilled in the schools. There is promising outlook to open a new station at Bristol, Tenn.

Church Extension and Parsonage secretary reported the payment in full to April 1, 1900, from Ewing, Neb., on parsonage loan. An application for a new parsonage loan received favorable consideration.

The Junior secretary reported three new Junior missionary societies.

Thank-offering secretary has been kept busy filling orders.

The Literature secretary, after an absencs of four months on account of sickness, was present, ready again for active service and gave a report of her department.

Our Railroad secretary has been busy arranging with railroad associations for rates to Pawnee convention.

Miss Sloan received in March, $6,199.87; disbursed, $8,696 11.

The Board heartily indorsed the circular

letter issued by Mrs. R. M. Russell, president of convention, in interest of a larger circulation of the Women's and Juniors Missionary Magazines.

M. JENNIE STEVENSON, secretary.

Treasurer's Report

Receipts for the month of January, 1900.

Foreign.—Garnet, 5; Mercer, 30; Chartiers, 9; Chicago, 7; Indiana, 15; Pawnee, 5; Monongahela, 110; for India, 10; Rock Island, 10; Illinois Southern, 5; Caledonia. 3; College Springs. 5; Muskingum, 5; Lake, 10; Kiskiminetas, Y. W. M. S., 10; Kansas City, for India, 5; San Francisco, 20; Los Angeles, 18; Delaware, 5.65 Illinois Central, 5; Mrs. Eliza Brownlee, Frost, Min., 5; Butler, 36.50.

Foreign Special.—North Church, Philadelphia, for work in India, 25; Mercer, pupil in Sialkote, 15; Chicago, pupil in India, 28; Monongahela, two pupils in India, 36; Rushville Juniors, pupil in India, 24; Muskingum, scholarship in Sialkot, 6: Crawfordsville, Ia., King's Daughters, pupil in Cairo, Egypt, 10; Butler, pupil in India, 8.

Foreigu Salaries.—Miss Fannie C. Martin, O. Y. P. C. U., 60; Miss Smith, Garnett, 9; Kansas City, Kan., 50.50; Miss Spencer, Mercer, 53; Butler, 104.70; Miss McCahon, Chartiers, 32; Miss Campbell, Monmouth, 162.50; Miss M. A. Lawrence, Colorado, 25; Arkansas Valley, 62.70; Miss Logan, Indiana 5; Miss Buchanan, Monongahela, 155; Miss Cora B Dickey, Sixth, Pittsburg, 260; Miss Thompson, First Ohio, 62.50; Muskingum, 72.50; Miss Fulton, Illinois Southern, 55; Miss Mary R. Martin, Steubenville, 30; Miss Young, College Springs, 46; Miss Moore, Norris Square Sabbath School, Philadelphia, 125.

Tanta Hospital, Egypt.—Garnett, 8; Chicago, 10; Dr. Emma Millikin, Ontario, O, 3; Monongahela, 20; Dr. and Mrs. W. H. Ewing, Pittsbrg, Pa., 25; "A friend," Marrissa, Ill., 7; Steubenville, 26; Allopathic, 5; Spokane, Waitsburg, 10; Mrs. William and Miss Kate Young, 2.50; "A friend", Allegheny, Pa., 1000.

Endowment of Bed Tanta Hospital.—Steubenville Juniors, 4; Argyle, Salem "Young Helpers," 15.

Home and Salaries.—Mercer, 40, and to Messiah Mission, Chicago, 3; Chartiers, 34; Monmouth, 20; 4th Chicago, 4; Chicago, 5; Indiana, 18; Pawnee, 18; Monongahela, 58; First Ohio, 19; Princeton, 10; Arkansas Valley, 18.30; Steubenville, 15; College Springs, 5; Muskingum, 30; Lake, 6; Kiskiminetas, 10; Kansas City, 5; San Francisco, 18; Los Angeles, 5; Delaware, 5; Butler, 17.50.

Warm Springs Indians.—Mercer, 10; Princeton, 1.

Freedmen's and Salaries.—Garnett, 5; Frankford, 4; Mercer, 12; Chartiers, 25; 4th Chicago, 4; Chicago, 11; Indiana, 8.10; Monongahela, 202; Rock Island, 7; Caledonia, Juniors, 2; Princeton, 5; Arkansas Valley, 2; Steubenville, 38; Muskingum, 33; Lake, 5; San Francisco, 5; Delaware, 19; Mrs. Eliza Brownlee, Frost, Minn., 5; Butler, 10.

Church Extension and Parsonage.—Mercer, 10; Chartiers, 8.75. Benkleman and Parks on note, 23.-85· Chicago, 5; 1st Ohio, 8; Columbus, O., Neil Ave., fourth and last payment on note 6 and first on 7th, 178.20; Colorado Syrings, on note 8, 100; Denver Boulevard Congregation, 66.60; Pretty Prairie, Kan., on note, 15.45; Kansas City, 3; Delaware, 10; Springfield, Mo., first payment note 2, 42; Coultersville, Ill., fourth and last payment of note, 4; 26.50; Sunnydale, Kan., note 2 in full, 43; Butler, 2.

Ministerial Relief.—Chicago, 3; Muskingum, 5; Kansas City, 2; Delaware, 10.

Orphans' Home, Allegheny.—Princeton, 10; "Little Light Bearers." 7.

Aged People's Home.—Chicago, 2.

Contingent Fund.—Interest from Investments, 87.50.

E. J. SLOAN, Treas.

Mrs. J. W. Horn.

The W. M. S. of Boyden, Iowa, wish to place a flower on the grave and add a tribute to the memory of Mrs. J. W. Horn.

In the recent death of Mrs. J. W. Horn we lost a sympathizing friend and earnest Christian. She was a loving wife, a devoted mother and a noble character.

Although an intense sufferer for a year before her death, yet with patience she endured the pain and fearless of death she faced the future depending on God. In her lingering sickness she was a worthy example of Christian fortitude and resignation.

WHEREAS, God in His wise Providence has removed our sister from our sight to a better and holier land.

Resolved, That whilst we miss her presence, we bow in humble submission to God's high will who doeth all things well.

Resolved, That we recommend her Christian life and example to her children and also to her large circle of relatives and friends.

Resolved, That in her taking away we have the assurance of her future and happy life in the presence of the Master and regard her disease as a call to us to "Be ye also ready."

Resolved, That a copy of these resolutions be sent to the bereaved family and also to the Women's Missionary Magazine for publication.

J. M. ACHESON,
MRS. CYRUS ROBERTSON,
MRS. J. W. SMITH. } COM.

Mrs. Mary Brown—Mrs. Rebecca Stevenson.

Whereas in the wisdom of Providence the messenger of death has visited our society and taken from our number Mrs. Mary Brown, aged 83, and Mrs. Rebecca Stevenson, aged 71, and we trust transplanted them in the home of eternal rest, therefore,

Resolved, That we bow in submission to the will of Him who doeth all things for his own glory and the good of those who are faithful to His trust.

ELIZA STERLING,
AMANDA BLYTHE. } COM.

Mrs. Anna Moore Hibben.

Again it is the sad duty of the Third United Presbyterian church, of Xenia, to record the death of one of its most faithful and devoted members, Mrs. Anna Moore Hibben.

To us the death of Mrs. Hibben is most sad and mysterious. That one so early in life, so much valued and needed, should be removed from our midst is incomprehensible. In her death we recognize a very great loss to our congregation, missionary society, Sabbath-school and community.

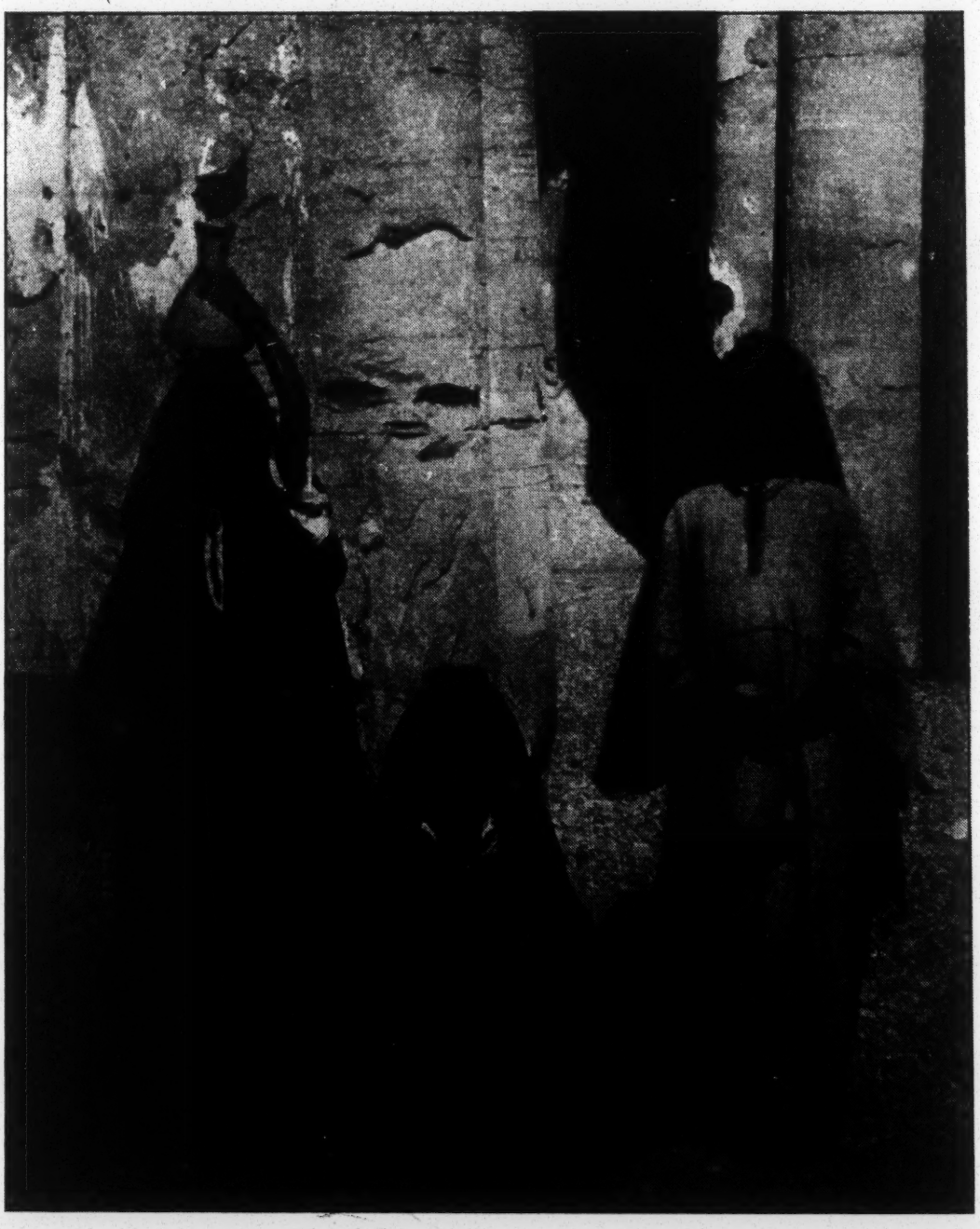
Mrs. Hibben was one who was ready to do good everywhere and at all times, and we feel confident that no work was so dear to her heart as her church work in all its departments. As a congregation, missionary society and Sabbath-school we feel we have lost a valuable and faithful member, one whose place cannot readily be filled, for she was a good worker and a good woman—one who by her Christian walk and conversation had endeared herself to all. Her life seemed short, but it was complete.

We no doubt fail to estimate life as God does. In his sight we live in deeds rather than in years.

"He liveth long who liveth well;
All other life is short and vain.
He liveth longest who can tell
Of living most for heavenly gain."

May we all, like our dear sister, thus live long by living well. Thus our lives will be complete. They will be long in God's estimation and will have their full reward.

MRS. W. G. MOOREHEAD,
MRS. W. S. MCCLURE. } COM.



EGYPTIAN WATER CARRIERS.